otherwise, a peon may be appointed to come to our houses and receive money from us. This sort of centralization must go if we must have any convenience.

Mr. S. K. Narasimhaiya.—Meter charge in Bangalore is about two rupees, but in Madras, it is only one rupee and in Lahore, only eight annas.

First Member of Council.—We shall consider about that and do the needful.

Mr. C. Narasimhaiya.—We wish to know the reasons for enhancing rates. And we also must know whether the income was more formerly or not, and whether the enhancement of rates has resulted in any increase in income. For, if there is more income, additional taxation is not justified. If, on the other hand, income has gone down, we would like to know the reasons for that also. We have serious doubts in these matters and wish to know full particulars.

First Member of Council.—I will give you these particulars.

Mr. Narasimhaiya.—We wish to have a statement giving all these particulars before the next Session and till this is furnished the enhanced rates should be kept in abeyance.

First Member of Council.—We shall consider these points. You will, of course, take into consideration the cost of the department, cost of machinery, etc. A reply will be given in due course.

TECHNICAL.

RAILWAYS.

(No. 88.)

SUBJECT No. 88.

Stoppage of Mail Trains at all stations between Mysore and Arsikere.

Mr. Lingegowda, Krishnarajpete Taluk.

Mr. Lingegowda.—The Mail Trains running between Mysore and Arsikere may be arranged to be stopped in all the intermediate stations till arrangements are made to run three trains daily, as great inconvenience is now being felt by the residents of the villages of these parts.

First and Second Members of Council.—Mail Trains cannot stop at all the intermediate stations. You had only one train originally and now you have extra service. We do not think there is any reason for complaint now.

LOCAL SELF-GOVERNMENT.

(Nos. 89 to 91.)

SUBJECT No. 89.

Extension of franchise to women.

Messrs. R. Gopalaswami Iyer, S. K. Narasimhaiya and B. V. Krishna Iyengar, Bangalore City Municipality.

Note.—By special premission, a few ladies were present at the Assembly to watch the discussion on this subject.

Mr. R. Gopalaswami Iyer.—It is a well recognised principle that the service of God consists in the service

of man. Here man includes woman also. It goes without saying that the service of woman can be best undertaken by a woman. The spirit of the times is such that each community has come to think that its particular needs and grievances could be better represented by its own members, rather than those of other communities. Similarly, woman is the best judge of her own needs and grievances. There appears therefore to be no reason why woman should not be allowed to claim equal rights with man in all avocations of life. Natural gifts are common to both sexes, and provided equal opportunities are offered, there is hardly any sphere in which woman will not shine equally with man. We can quote instances of women who have distinguished themselves in all walks of life. Queen Victoria is a noble example of an illustrious ruler of a vast kingdom. There have also been many eminent women who have distinguished themselves as Doctors, Social workers and so on. If only our women are properly educated, they will serve exceedingly well in looking after the special needs of their sex. Schemes, such as those pertaining to child welfare, etc., are likely to be more successful in the hands of women rather than of men.

Some people might argue that, if women take to various avocations, there is a likelihood of the household being neglected. No fear need be entertained on this score. Taking the City Municipal Council of Bangalore, we see that there are only about 25 men on the Council. It is not all voters that take part in the election. Similarly, it is not every woman that exercises the right of voting or that of standing for election.

One of our ladies has already been on the Senate of our University and there is no reason why other ladies should not be given the right to enter other local bodies such as Municipal Councils, etc. The Ladies' Association has already submitted a resolution to Government praying for the removal of the existing disability in respect of Woman Franchise and a similar resolution has also been passed at the Social Service League held last year pleading for the representation of women on Municipal Councils. The time appears to be ripe for the grant of the right asked for. It has been granted in Madras and Bombay and may be granted in this State as well. In England, many appointments which were hitherto being held by men have been thrown open to women. In America, several appointments of Magistrates and Municipal Chairmen are held by women. In our own country, power of voting and standing for election to Municipal bodies may be given to women in the first instance. If

any fear is entertained in any quarter that suitable candidates may not be forthcoming to stand all the competition of an election, suitable nominations might be effected in the earlier stages as in the case of Mahomedans and Indian Christians.

It is not expedient to wait till all women are educated. The right asked for should be granted immediately. It will have a good moral effect and contribute to the progress and prosperity of the country. It is not right to penalise woman merely on the score of her sex.

Mr. Gopalaswami Iyer presented the following Memorandum on the subject :—

1. The conferring of the suffrage on women is a reform which, late in the day though it be, has already been adopted in most progressive countries; and it has recently been adopted in Madras and Bombay Presidencies.

2. A disqualification based merely on sex in respect of matters not affecting the relations between the sexes as such, is essentially a remnant of barbarism, just as are the disqualifications due to race, colour or creed.

3. No favour is asked for women, but what is asked for is merely that women, who in all other respects are duly qualified to exercise the franchise, should not be penalised by reason of their sex.

4. There need be no apprehension whatever that the electorates will be swamped by women voters, or that the Legislative Council or the Representative Assembly or the District and Municipal Boards will be swamped by lady members. Only a very few will exercise the privilege.

5. But the moral effect of the reform will be immense, both on the aspirations and influence of women, on the outlook and conduct of men themselves, and on the tone of public life generally.

6. To the State also it would be a distinct advantage, that the point of view of women who form quite one-half of the entire population, on all public questions materially affecting them, such as education, the age of marriage, the laws of inheritance and the like, should be put before the Government and the public by their own representatives rather than by representatives of the opposite sex.

7. The question should be viewed from a broad and generous standpoint, and as affecting not any one class or community, but the nation as a whole. It may be that at present only a few ladies from among classes that have gone in for female education, and have surmounted the prejudices as regards appearance in public

will, at first, avail themselves of the privilege; but the example of these, the pioneers of the sex, will surely spread to the other classes also sooner or later, and the level of womanhood as a whole, will inevitably tend to rise. We cannot wait till all women are educated, just as we have not had to wait, (and we could not be asked to wait) for the measure of self-government achieved in British India, till all men should become fit to exercise the elementary rights of citizenship.

Mr. M. Venkatakrishnaiya.—At the Ladies' Conference held at Mysore a few days ago, Mrs. K. S. Chandrasekhara Aiyar requested me to plead for Woman Franchise in this Assembly and I have therefore great pleasure in seconding the proposition moved by my friend Mr. Gopalaswami Iyer.

It is a great pity that half the population of India aggregating nearly 160 millions of women should be sunk in ignorance and that some of them who have adopted the *gosha* system should be kept in seclusion as well, thus subjecting themselves to all the evils of a secluded life such as liability to diseases like Tuberculosis, etc. To improve the existing state of affairs, it is very necessary that facilities for women's education should be provided on a liberal scale, and money should not be stinted for this purpose.

Women are in no way inferior to men. In addition to gifts of the head, they have gifts of the heart as well. I may quote an anecdote in Queen Victoria's life in support of this. Once an anarchist fired a shot at her which fortunately missed its aim. He was apprehended and brought to trial and sentenced to be hanged. The tender-hearted Queen who heard of this, exercised the prerogative of mercy and saved him from the gallows. This had a magic effect on the culprit who sincerely repented for his rash act.

Numerous examples may be given of women who have distinguished themselves in various walks of life. The most outstanding example is that of Her Highness Maharani Sri Vani Vilasa Sannidhana, who ruled Mysore to the satisfaction of one and all for a period of eight years. Queen Ahalya Bai is a historic figure noted for her brave deeds. Miss Fawcett is an example of a woman of remarkable talents who passed higher than even the Senior Wrangler at Cambridge, some time ago. Mothers of great men are known to have exerted a good deal of influence in shaping the destinies of their sons. The mother of Napoleon may be cited in this connection.

It appears to me that it is not desirable to exclude

women from the benefits of education. If only they are properly trained, they will prove themselves exceedingly competent in any branch of knowledge—literary or professional.

When women themselves have come forward and pressed for the grant of the right of franchise, it is not right on our part to stifle their ambition and deny them the privilege. I therefore commend the subject for the sympathetic consideration of Government.

While on this subject, I might also refer to one or two points relating to the welfare of women in Mysore. The first is the abolition of the Home Industries classes in Mysore, which were being availed of by a good number of women. The abolition is not a step in the right direction, as I am personally aware what a useful purpose these classes were serving. The second is the contemplated abolition of the Widows' Home. There is hardly any need to make a special pleading in this behalf, as the hard lot of the unfortunate widow is too well known to need description. I would only say that the question might receive a sympathetic treatment at the hands of Government.

Mr. K. Venkatasamaiya.—I have great pleasure in supporting the proposition though not for the identical reasons urged by the previous speakers. If we exclude women from participating in the rights and liberties we are ourselves enjoying, we will be shutting off half the population of the world from taking a useful part in the affairs pertaining to the progress of their country. It would be like shutting off one eye and using only the other although God has given us two eyes.

Woman was held in the highest esteem in ancient times as might be inferred from the term *Saha Dharmini*, used in Sanskrit to denote a wife, which went to show that she should associate with her husband in all affairs domestic as well as religious. There was thus no disability thrown on woman in ancient times in virtue of her sex.

Coming to modern times, we find perfect equality accorded to woman in all civilised countries of the world. Woman suffrage has been allowed in Western countries. Even in British India, we find that Woman Franchise has been viewed with favour recently both in Madras and Bombay. In Travancore and Cochin, the right has been in existence for a long time. We are not therefore asking for any new thing here in Mysore.

No doubt need be entertained as to whether women might avail themselves of the privilege, if granted. The very fact that they themselves have come forward and

asked for the privilege is sufficient guarantee to prove that they are really earnest in the matter.

I therefore earnestly appeal for the power of voting as well as of standing for election being granted to women in this Model State of ours, in respect of both the Representative Assembly, as well as the Legislative Council and the local bodies.

Mr. B. N. Vijaya Deva.—I welcome this democratic subject moved by my Brahmin friend Mr. R. Gopalaswami Iyer. I commend it to the hearty support of every right thinking person. In supporting the proposition, Mr. Gopalaswami Iyer and Mr. Venkatakrishnaiya have described the conditions prevalent in Western countries. I would prefer to confine myself to Aryan civilisation according to which women enjoyed the highest privileges. According to the Vedas, man is expected to learn from his mother, his father and his Acharya. A wife is said to be *Sahadharmini* in Sanskrit corresponding to the term "better half" used in English. If we are true to our religion and our ancient Dharma, it behoves every one of us to see that woman is raised to the position she occupied in ancient times when she distinguished herself in all walks of life.

I have therefore great pleasure in commending the proposition for approval.

Mr. Ananthaiya.—A woman can plead her cause much better than a man. It took several years for us to get a female ward opened in our hospital at Shimoga. If women had themselves advocated the cause, the request would perhaps have been complied with much earlier. If women are represented on the municipal bodies, they can represent their needs much better than men. Women are known to get a good training in the home, as mistresses of the house (*Grihinis*) in several important questions such as child welfare, etc. Such training is sure to stand them in good stead in discharging their duties as Municipal Councillors, etc. A woman has qualities both of the head and the heart, and may be expected to dispense justice tempered with mercy. It is therefore very desirable to grant franchise to women.

Mr. P. Venkappaiya.—To prove the greatness of women in ancient times, one has only to cite instances of heroism exhibited by Queen Kaikeyi, one of the four consorts of king Dasaratha, and of Sarasvathi, the goddess of learning. I am sure our present day women are endowed with similar talents, and it is but fair that we should extend equal rights to them. I therefore support the proposition in respect of the grant of franchise to women.

Mr. C. Vasudeva Rao.—With the spread of education and of civilisation, there has been a great awakening everywhere, and the grant of equal rights to women can no longer be postponed. In England, two women candidates have become Members of Parliament recently, and women are entering other walks of life as well. In India also, there are signs of a similar awakening among women, and it is incumbent on us to satisfy their legitimate aspirations by giving them the right of franchise voluntarily, before a time comes when they might take it forcibly from us.

Mr. Narayana Setty.—I am not in favour of the proposition as education is still very backward in our country both among men as well as among women. There may be a few educated women in cities as well as in district headquarter towns. But hardly any educated woman can be found in our villages and towns. I would therefore urge that the question of Woman Franchise be postponed for the present. Whatever may be the conditions of life and civilisation in Western countries, the state of affairs here is quite different and we cannot apply British standards to our country.

Mr. Narasimha Jois.—I vehemently oppose the proposition as it will, if brought into effect, throw all ancient custom to the winds. According to our ancient lore, woman is never entitled to independence; when young, she should be under the protection of her father; after marriage, under the protection of her lord and husband and in old age, under the protection of her sons. A woman's proper sphere is the home and she ought not to be dragged away from it to the arena of public life. We are just now in the first stage of the *Kali Yuga* and there are three more stages to complete. I have heard it said that many undesirable things are expected to come about at the end of the *Kali Yuga*, and I wish the right now advocated will be one of them. According to an ancient saying, it might be possible for us to accomplish the impossible, but it is difficult to gauge the mind of a woman. For these reasons, I strongly oppose the proposal.

Mr. D. S. Mallappa.—I am surprised to see some of my Brahmin friends pleading so earnestly on behalf of women on the ground that they are backward and that every facility should be afforded to them for coming forward. I cannot understand why they should not have extended the same hearty support and sympathy, when the question of advancing the interests of backward communities in the State came up for discussion in this Assembly.

My friends urged in support of the proposition that because the right of franchise has been extended to women in advanced countries, we should also follow their lead. The question we should put to ourselves in this connection is—Is our country fit to receive this right now? Whatever may be the state of affairs in England and America, it appears to me that conditions are totally different in India. Even in England, in spite of all her advancement, franchise to women was granted only very recently after the war.

The average earning capacity of a man in Mysore is only about Rs. 30 as against Rs. 600 in England. If our women take to public life, what has to become of the household? The earning capacity might be reduced still further. In England, women are better educated, whereas, here, even men themselves are not sufficiently well educated and women are much less so. Our women are therefore not yet quite fitted to exercise the right of franchise. The right has been vetoed in Bengal.

There is another difficulty to be taken to account. Property qualification is the chief basis for the grant of the power to vote; whereas, the nature of our Hindu society is such that very few women are allowed to own property independently in their names. Even if educational qualification is taken as the basis for granting the right of franchise, we see that, as there are very few educated women in Mysore, there will not be an appreciable number to take advantage of the right. Among the few women that have been educated, a majority belong to the Brahmin community and if the right of franchise is extended, it might lead to a monopoly among members of that community, and a necessity might arise for the appointment of another Committee on the lines of the Miller Committee to break that monopoly and extend the right to members of other communities as well.

For the present, therefore, men may be expected to safeguard the interests of women also, and represent their grievances in all public bodies. Time is not yet ripe for the extension of the right of franchise to women. If conditions improve to a sufficient extent after a few years, there is no objection to the question receiving further consideration.

My friend Mr. Venkatakrishnaiya pleaded earnestly against the abolition of the Widows' Home in Mysore. I really cannot understand why the State should maintain such an institution. No State help would be justified to remove the hardships of a social evil.

Mr. N. Srinivasa Iyengar.—Mr. Venkatakrishnaiya

eloquently pleaded for the extension of the right of franchise to women on the ground that they form half the population of India. He seems to have forgotten in this connection, that most of them being *gosha* women never care to appear in public. In my opinion, unless *gosha* system is abolished and widow marriage is brought into force, there is no use extending the right of franchise to women.

Mr. Krishnamurthiachar.—According to our ancient Hindu ideals, *Stri Dharma* or the proper sphere of woman consists in her attending to the home. In his recent Convocation Address, our Vice-Chancellor himself admitted that the curriculum of education now imparted to women in this country was not quite suited to them, and advocated a change in the course by the addition of subjects useful to women such as child welfare, etc. As the Sanskrit saying goes, woman is not fit for independence. As woman is by her very nature fickle-minded, it is not safe to drag her into public life. I am therefore against the grant of the right of franchise to women.

Mr. V. Shamaiyengar.—I am in favour of voting power being given to women. For, it is a well known fact that an educated woman manages her household affairs more smoothly and satisfactorily than an uneducated one.

Mr. H. Krishna Sastry.—The present session of the Assembly is a remarkable one inasmuch as propositions relating to the advancement of backward classes have formed subjects of keen discussion in this session. It is admitted on all hands that women as a class are still very backward in Mysore in many respects. We have kept them in ignorance and denied them the liberties due to them. According to our Shastras, goodness should be appreciated everywhere, irrespective of sex, caste, creed or colour. No nobler example of ideal womanhood could be thought of than that of Her Highness Maharani Sri Vani Vilas Sannidhana, who has left an indelible mark in the course of her administration of Mysore and whose qualities of the head and the heart have afforded themes for many a local poet to compose his verses.

If equal opportunities are given, women are sure to prove worthy of the special privileges extended to them. They should be shown every encouragement and facilities towards getting themselves educated. They should also be given voting powers in the first instance. If they prove their fitness, other powers might be extended to them in course of time.

Mr. Nanjappa.—In my opinion, it is not right to give voting power to women in our country; because,

even our men do not know how to exercise their voting power It is therefore likely to lead to abuse if voting power is extended to women.

Mr. G. Ramaswamy Iyengar.—Ours is a Hindu country, and we should follow our Dharma Shastra. According to our Shastras, a woman has certain disabilities and we cannot go against the Shastras. The most important duty assigned to a woman is that of managing the household, and being a real helpmate to her husband. It is not right therefore to deviate her from her legitimate duties and drag her to public life much to the detriment of her own safety, and to the prejudice of her household duties. I am therefore against the grant of the right of franchise to women.

Mr. Lingegowda.—I am also strongly opposed to the proposition. Women should not be allowed to mix freely with men in public. Belonging as she does to the weaker sex, a woman cannot be expected to undertake the arduous duties which pertain to man's sphere. If our women are granted the right of franchise, we shall have to take up the duty of cooking our food and cleaning our cooking utensils. The conditions prevailing in Western countries are quite different from those prevailing here. There, women can afford to delegate their household duties to paid servants. But here, we are too poor to engage cooks and servants. It should therefore be after very many years that we could think of granting the right of franchise to women. Even if it is decided to grant the right now, I would suggest that it should be confined to cities and not extended to villages.

Mr. Narasinga Rao.—Unless we take women with us, there can be no real progress. They should be educated and allowed to take part in public activities. All reform can be advanced if women are taken with us. If they are left behind, there will be no social or political progress.

Mr. Sangana Basappa.—It is not safe to allow women to take to public offices, etc., like men. Western deals cannot be followed here. Let them be educated by all means but not given power.

Mr. Hutchveeregowda.—Women's proper sphere is the household. They should look after cooking, rearing of children, etc. They should not be given equal privileges with men. If they are, then the task of cooking etc., will have to be undertaken by men, much to the prejudice of their legitimate work, which is that of earning the means of livelihood. People are not sufficiently advanced in our

country to justify the grant of franchise to women. We cannot always follow western principles. Women may be given education but not voting power. The time is not yet ripe for the proposition to be considered. The question may be postponed for the present.

Mr. E. Krishnappa.—I support the proposition. I do not plead on western lines, but take my stand on our own civilisation both ancient and modern. Take for example the names of women like Damayanti, Savitri, Anusuya and Kaikeyi who have been mentioned in our Puranas, and of Mrs. Annie Besant, Mrs. Sarojini Naidu and others who have earned fame in modern times. Shivaji's mother, the Maharani of Udaipur, Nurjahan and several other ladies have also earned immortal fame in History.

I am in favour of both voting power and right to stand for election being given to women.

Mr. Hanumanta Rao.—Our women are not yet educated. It is very rare to find educated women in our taluks. Education should be spread among women first before the right of franchise is extended to them. We might take up the question for consideration ten or twenty years hence.

Mr. Kesavaiya.—Women are getting educated now. Why should they be denied equal rights with men and treated like dumb mutes or animals? If progress is to be achieved, their help should be availed of. I am therefore in favour of the grant of the right of franchise to women.

Dewan.—We should like to know how the Mahomedan members of the Assembly view this question.

Mr. Abbas Khan.—In our opinion, the time is not yet ripe for extending the right of franchise to women.

Mr. Yedatore Channappa.—I am against the proposition. Women belong to the weaker sex and cannot be expected to be able to undertake duties which naturally belong to men.

Mr. Venkataramana Sastry.—I am not in favour of the proposition as there are peculiar difficulties in granting the power to women. Even if it is decided to extend the franchise to women, I would suggest its being confined to educated women and not to women in villages.

Mr. Nagappachar.—In my opinion, it is selfish on the part of men to deny the right of franchise to women. Some of the older members of the Assembly are against the proposition as they think they are meant solely for cooking and other household duties. In my opinion, this is not a correct view to take. Every encouragement should be shown to women to come forward.

Mr. K. M. Krishnappa.—I am against *Swechachara i.e.*, deviating from what is prescribed in our Shastras and Puranas, according to which the proper sphere of woman is the household. Women have peculiar disabilities due to their sex. They cannot therefore very well be expected to take part in public affairs. If they are elected as representatives of this Assembly, I am sure that, owing to these disabilities, many of the seats will be vacant. I therefore strongly oppose the grant of the right of franchise to women. If the right has been granted in western countries, it was because many men died during the war. So long as we cherish any reverence for our ancient Hindu Dharma, we cannot think of extending this right to women.

Mr. Vonkarappa.— Western customs are different from ours. In Western countries, it is permissible for men to shake hands with women. But in Hindu society, such a practice is considered objectionable. It is not right to extend the right of franchise to our women.

Mr. Bhaskarappa.—I am in favour of giving equal privileges to women. For this purpose, they should be given facilities to get themselves educated. The spread of female education will lead to happiness at home.

At this stage, it was proposed to find out the general sense of the Assembly. Mr. Krishna Sastry was against taking votes on a social question of the kind under discussion, while Mr. Gopalaswamy Iyer also opposed the taking of votes as many of the members were absent.

Votes having been taken, 39 members voted for the proposition and 58 against.

(*Vide.*—Dewan's concluding remarks in Appendix G.)

SUBJECT No. 90.

Election of non-official Presidents to Local Boards.

Messrs. V. Shamiengar and Putanna, T. Narsipur Taluk; Varadaiya, T. Narsipur Municipality, and Lakshminarnappa, Mugur Municipality.

Mr. V. Shama Iyengar.—Government are aware that most of the non-official Vice-Presidents of Local Boards have been turning out satisfactory work. In places where non-official Vice-Presidents have been doing good work, permission may be accorded to elect a non-official President also. There will be some inconvenience, if there is an official President and a non-official Vice-President.

In any case, the Amildar should not be the official President of any Taluk Board. The non-official Vice-President works day and night, but all the credit goes to the President. If an official President is considered essential, the Sub-Division Officer may be appointed in preference to the Amildar.

Mr. Karnick Krishnamurthi Rao.—When Deputy Commissioners were Presidents of Local Boards, they used to hear petitions, complaints, etc., and redress grievances.